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Mr. Henry Morgenthau, in an article recently contributed to *World's Work*, says: "Zionism is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle, and impossible of realization; that it is unsound in its economics, fanatical in its politics, and sterile in its spiritual ideals."

These statements are rather sweeping and extravagant. The real question at issue is, Shall we accept Mr. Morgenthau as final authority? or shall we accept the inspired testimony of the prophets of Jehovah who spoke with authority? Probably Mr. Morgenthau is wiser than those prophets. I sincerely doubt it, however.

Many persons for a time will be influenced by Mr. Morgenthau's apparently strong argument; but the evidence dispassionately examined will prove that Mr. Morgenthau is wrong, his argument unsound, and that he is without faith in the promises made to his forefathers. That his readers might be impressed with his competency and the value of his testimony, Mr. Morgenthau opens his statement by emphasizing the fact that he is an American of fifty-five years' residence, a director of the Educational Alliance and of Mt. Sinai Hospital, President of the Bronx House and the Free Synagogue, has traveled on speaking tours throughout America and Canada, is thoroughly familiar with the American Jews, was American ambassador to Turkey, came officially in contact with Jews from all parts of the Near East, was head of President Wilson's commission sent to investigate the pogroms in Poland, etc., and then says: "I speak as a Jew."

The *Literary Digest* for July 30, 1921, reproduces a photograph of Mr. Morgenthau and Dr. Alter, described as "the wonder rabbi" and the "most distinguished Jewish leader in Poland," who agrees with Mr. Morgenthau that there is no hope in Zionism.

Of course a rabbi who does not believe his own Scripture is indeed a wonder. But the student of divine prophecy, in view of the extravagant statements of such wise men, cannot avoid recalling the words of God's holy prophet written concerning this very time: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29:14.

I will not take issue with Mr. Morgenthau as to his distinguished service as an American citizen; but I am compelled to call in question his assertion that he is a Jew, in the true sense of the word.

Not every man is a Jew because he is one outwardly—born of Jewish

IS ZIONISM A STUPENDOUS FALLACY?

BY J. F. RUTHERFORD.

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parentage. Abraham was the father of the Jews, the father of the faithful. A man to be a Jew must have the faith of Abraham. He must have an abiding confidence and faith in the promises that God made to Abraham and to his offspring. If ever Mr. Morgenthau was a Jew, he shows he has ceased to be one.

Quoting him: "They (Jews) may continue, if they will, a practice of our common faith which invites martyrdom, and which makes the continuance of oppression a certainty. I have found a better way (and when I say I, it is to speak collectively as one of a great body of American Jews of like mind) . . . We have fought our way through to liberty, equality, and fraternity. We have found rest for our souls." In other words, having become weary of Jehovah's program for the ultimate blessing of the Jews as a people, Mr. Morgenthau has withdrawn from God's way and accepted another and to him a better way. Upon his own statement, therefore, he is disqualified to speak with authority for orthodox Jews.

Below are set forth some pertinent statements which Jehovah made through His inspired prophets concerning the regathering and rebuilding of the Jews in Palestine. Let the reader judge for himself whether he desires to accept the wisdom of those men who spoke as the mouthpieces of God, or whether he desires to be guided by the superior (?) wisdom of Mr. Morgenthau and "the wonder rabbi." Probably these modern "wise men" possess a superior vision to Jehovah's prophets; and if so, it is a pity they had not lived in the early days of the Jewish people and thus saved that people a great deal of unnecessary inconvenience and suffering.

Jehovah's Promises.

God's original statements to Abraham (Abram) was: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12:1,2.

Abraham journeyed to the land of Canaan (Palestine); and while there, Jehovah said to him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward;

for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall they seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Genesis 13:14-17.

Again Jehovah said to Abraham: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Genesis 17:8.

It will be observed that these promises relate to the land of Palestine. Nothing is said about establishing Jehovah's kingdom in the "soul of man," as Mr. Morgenthau would have us construe these statements. While it is true that Abraham dwelt for a time in the land of Canaan, the land was held by other people and he did not own a foot of it, except that which he bought near Hebron in which to bury his dead.

Not only did Jehovah make the promise, but He bound it with His oath. (Genesis 22:16-18). If we have faith in God, then we must believe that his promise will be carried out; for through the prophet He says: "I am the Lord; I change not;" and again: "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Malachi 3:6; Isaiah 55:11.

Jehovah renewed these promises from time to time to Abraham's descendants: viz: Isaac, Jacob, the twelve patriarchs, and their offspring. He organized Israel into a nation and dealt with that nation for centuries, to the exclusion of all other nations. While God at all times had some true and faithful prophets and witnesses in the earth, there arose in Israel many false prophets and "wise men," who led the people in the wrong way. Jehovah sent to them Jeremiah His prophet, who said unto the Israelites, speaking as for Jehovah: "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause

my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal." (Jeremiah 23:25-27). Some of the modern "wise men" would make the Jews now believe that they have found their ideals in the various nations of the earth—those nations which even a blind man can see are tottering on their last legs.

Because the Jews as a nation at times followed after false teachers and wandered away from Jehovah, God through His prophet Amos, said to them: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos 3:1, 2.

Jehovah has manifested His favor to the Jews who reposed confidence in His promises; and it may be expected that He will continue to do so. Such have looked forward to a time when they should be established as a people and a nation under a wise and just Ruler, their Messiah, who would deliver them, and through them, bring blessings to others.

Wicked rulers of Israel having predominated, a climax was reached during the reign of Zedekiah, to whom Jehovah said: "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, God: Remove the diadem, and take off the crown; this shall not be the same. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it (to) him." (Ezekiel 21:25-27). Here is a positive statement that God would no longer permit them to have an organized nation in the earth as His special people until a time future, at which time He would raise up one whose right it is to rule and who will rule and bless the people. From then until now the faithful Jews have been looking forward to the coming of that mighty One of whom Moses wrote: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto me; unto him ye shall hearken."—Deuteronomy 18:15.

At the same time Jehovah permitted the Gentile nations of earth to establish a universal kingdom under Nebuchadnezzar; and through the Prophet Daniel Jehovah outlined the history of the world—the rise and fall of empires—until the "time of the end" of those kingdoms. The Gentile dominion was to continue for a

(Continued Next Week).